CHERAW GAZETTE.

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RURAL ECONOMY.

From the Farmer & Gardener.

EXTRACTION OF BEET SUGAR.

Cleaning.

The first processes to which the beets are subjected are to clean them of the earth and gravel which may be left adhering to them, and of the small filaments and the parts of the neck attached to it. This is the object of the cleaning, which is done in the following manner. A woman with a very sharp knife, the blade of which is about two inches long and two or three broad, cuts off the radicles, takes up the parts of the neck which have been left in the beheading, and scrapes the root lengthwise, to clear it of the earth. When the beet is too large to be fixed upon the rasp, the operator splits it lengthwise and divide, it into two or more pieces. Two women accustomed to the work, cut and clean three thousand roots when small, and double when they are larger. The loss of weight by the cleaning is about six to seven per cent. of the gross weight.

Washing.

The factories which can command a sufficient supply of water, commonly make a washing follow this operation of cleansing. The washing is economically done in a large cylindrical box, the circumference of which is formed with slats of wood at intervals of an inch and a half. This cy linder is enclosed in a cistern full of water. About two quintals of beets are put in at a time, and they are perfectly washed by some turns of the machine. This washing is not indispensable, only when it is omitted more care must be given to the cleansing of the beets. For if it were done negligently, and any earth were left attached to the roots, the teeth of the rasp would be injured. The only use of washing is to give beets to the rasp in the best condition for it.

The pulpy roots are, properly speaking, spongy masses, the holes or cellules of which are filled with juice. The spongy tissue, which commonly makes but three or four per cent. of the weight of the root, is wholly composed of parenchyme or woody fibre. Compression merely, however strong we may suppose it, is not sufficient to break this tissue and extract the liquid matters contained in it. To effect this, it must necessarily be subjected to the action of a machine which shall cut it up, and open the greatest possible number of these cellules. Experiments have in fact shown that the greatest pressure will not obtain more than 40 or 50 per cent. of the juices of beets, whilst the pulp obtained, by the action of the rasp on these roots furnishes from 75 to 80 per cent.

Rasping of Beets.

The mode which was first thought of to facilitate the best division of the beet was to boil it. This also was the same M. Archard had invented, who, after having boiled the beets in vapor and reduced them to paste, tried to express them. But the minute division of the pulp, which was nothing but a clear paste, presented another inconvenience. It was then impossible to separate the juice from the parenchyme, this passing through the bags in which the paste was enclosed to be submitted to the press. It was therefore necessary to return to rasping the root.

The apparatus, which, in the factories of beet sugar, and in those of the feculae of potatoes, bear the name of rasps are composed of a plane surface, cylindrical or conical, according to the particular disposition of the apparatus, armed with rows of teeth set particularly. The surface, revolving on an axis, receives from a moving power a very rapid rotary motion, by which means it tears the substances subjected to its action. In some cylindrical machines the swiftness is so great that it makes 800 revolutions in a minute.

The form of these rasps and disposition of the blades is very various. The teeth are sometimes placed on the outer surface. When the surface is cylindrical, we give it a horizontal position; when its form is conical, the axis or the cone is vertical.

The object that we must endeavor to obtain in the rasp is the greatest possible division of the beet; more juice is obtained, and of consequence more sugar, in a given quantity of roots. But it is also necessary that this operation be executed in a short time, and by the waste of the least power. Among all the rasps which have been tried hitherto, those which seem to unite in the greatest degree these different advantages and which we ought particularly to mention are those of M. M. Burette, Thierry, Molard, Jr. and Odobbel.

The rasp of Mr. Burette, uniting to perfection of work, a great simplicity and a moderate cost, which makes it suited to small establishments—the price being but 400 francs, we will give a short account of it borrowed from the report made on this machine, by Mr. Pajot Descharmns, in the name of the committee on the machinic arts.

'A solid stick of oak, oblong, mounted on four legs, supported above and below by traverses, constitutes the frame which bears the different parts of the new mechanism nearly all disposed on the length of the upper traverses. These are composed of a cylinder of wood, suitably prepared; it is 18 inches in diamater, and eight inches broad, and armed on the circumference with 80 teeth 7 inches long.—The axis of the cylinder bears at one end an iron pinion furnished with 16 teeth, which fit in those of a wheel, also of iron, having 120 teeth. A handle 18 inches long is placed at each end of the axis of this last wheel. Under this cylinder is placed a sort of box, inclined so as to send back the pulp obtained into a trough used as a recipient. On the same end of the stick, and before the circumference of this cylinder, is added, on a moveable centre, a sort of wooden flyer which receives from the axis of the pinion, and, by the aid of a see-saw, a traversing motion to and fro, in such a way that the space between the cylinder and this flyer for the passage of the substance to be rasped is alternately closed and open. The opening always is limited by a small bar, on which the flyer in its recoil is stayed. All the parts of the machine which are without the stick are covered with a box surmounted by a hopper capable of containing at least a quintal. By this machine the contact of the beet with the rasp is effected very quickly, without any splashing or waste.

Expression of the Sugar.

The beets reduced to a pulp by the action of the rasp must be then pressed, to separate the liquid part from the pulp or vegetable fibre. To this end they are put under a press. Any kind of press may be employed for this purpose.—Thus in these labors it often happens that one and the same press is issued for the pulp of the beet and the produce of the vineyard. However, the object in submitting the pulp of the beets to the press being to extract the greatest quantity possible of the juices they contain, it is necessary to subject them to considerable power of pressure, which it is hardly permitted to hope for with such an apparatus.

The presses most generally used are strong screw presses which only differ from the wine presses in being constructed with more care.—These machines are too well known to make a detailed description necessary.

We have tried a cylinder press of M. Lauvergnat, which has also been adopted in some factories. It is composed of two superposed cylinders. They are in a plane slightly inclined. The lower cylinder is cast-iron with a wrought iron axis. The upper cylinder is wood, its axis also of iron. These two axes turn in copper pads, which are moveable in a vertical direction, in order to be able to close the upper cylinder more or less on the lower one by two compressing screws. These cylinders receive a movement equal, and in opposite directions. Between the two cylinders is placed a cloth without end, made of strong canvas. This cloth is extended over several points of the machine by four wooden rollers, which keep it in place, and one of them is so disposed that it supports one part in a horizontal position.

On this part of the cloth the substances about to undergo the compression, come, by passing through the cylinders. For this purpose a box without bottom is placed on the horizontal part of the cloth, designed to receive the matter to be pressed. Beneath the cylinders, is a second box or tray, into which the expressed juice flows. The pulp thus enters one side of the cylinders and goes out at the other, exhausted of its liquid. This machine, which on the whole is very ingenious, has the disadvantage of not pressing the paste sufficiently to extract all the liquid; so that the pulp must be submitted to a second pressure under a screw press. This happens for the roason that the cylinders cannot be closed on one another bu to a certain point. If they are too near, but a small portion of pulp passes, very thin, which makes the operation much too long.

Some manufacturers have used the double prese of M. Isnard. In this kind of press, the screw, instead of being vertical, is placed horizontally. At each end of this screw is fixed a plate, against which it is supported. The nut is in the middle of the screw, which receives a recilnear motion to and fro, in such manner that when loosed from one plate it exercises a pressure on ths opposite one. The position of the screw, and that of the matter to be pressed, render the working of this machine very convenient. It produces otherwise but a moderate effect, and seems to be generally given up.

Of all the methods to obtain a strong pressure, the most effectual is, doubtless the hydraulic press, which, as is well known, is founded on the hydrostatic principle, so that a pressure exerted of a liquid is transmitted through the whole mass with a force equal to that on the surface. We will give an idea of the manner in which the application of this principle is made to the hydraulic press.

To make this explanation more easy, we will imagine two hollow vertical cylinders of very different sizes, communicating with one another by any means whatever. A moveable stopper, which we suppose to have the form of a solid cylinder, enters into the larger cylinder, exactly fitting it. In the interior of the small one is a piston having an arm of a lever. If, the two cylinders being full of water, a pressure is exerted by means of the arm of the lever and the piston on the surface of the fluid in the small cylinder, this pressure will be transmitted to the fluid of the larger, increased in proportion to the volume of the two cylinders. Thus, if the contents of the larger cylinder is one hundred times that of the small, the pressure on the surface of the first will be one hundred times that which was exerted on the other. This being well understood, it is easy to calculate the action of a hydraulic press.—If the two cylinders being full, a new quantity of water is made to enter by means of a small forcing pump put in play by the same lever which gives the pressure to the small piston, this water, pressing from all sides, will raise the moveable stopper in the large cylinder which raises to the upper part of the plate of the the press.

This kind of press, which offers great advantages, has been adopted in all the factories where considerable pressure is required.

Whatever press, in fine, any one has at its disposal, one of the most important points is, that it work quick, and that the interval between the rasping and the pressure should be the shortest possible, so that the juice should not undergo any change.

The pulp, in order to be passed through the press, is enclosed in bags of strong cloth, but not too close for the liquid to escape easily, for if it should not escape, the bags would break under the pressure. The dimensions of these bags is to be determined by that of the press, leaving an excess of length sufficient for the fold that is to form the bag. The quantity of pulp put into each bag should be such as to form, when spread, a bed not exceeding an inch and a half or two inches thick. For this, a work man after having put the pulp in the bag, bears it on a hurdle of oziers placed on a tray, there, with his hands he spreads this pulp in a bed in the inside of the bag, the end of which open below, he fills with it.—He places a hurdle on it, and above a second bag which he disposes like the preceding. When he has thus formed a pile of ten bags, a second workman raises it, and places it on the plate of the press. When the press has received its quota of twenty or thirty bags, varying according to its height, it is put in play.

We give to the whole of the bags which are put to the press, and which should be the same at each time, the name of a set of bags. Thus there are many sets, and some bags for changes, in cases of accident.

While one set is in the press, the workmen prepare another, in order that there may be no interruption in the labor. The tray on which they are arraigned is designed to receive the juice that flows from the pulp when it is spread in a bed on the bags. The hurdles rest on two traverses of wood placed parallel on the length of the tray, in the direction of its breadth.

By the effect of the pressure, the juice running out of all parts, falls on the plate, and thence is conducted by a gutter into a reservoir of wood lined with copper. As it is necessary that the pressure should be made gradually, a single workman at first works the press, a second, third, and so on, coming successively to join him, to produce the greatest pressure. Then they leave the press, which, after remaining a quarter of an hour, is loosed, the bags taken out, and carried to the place destined to receive the pulp, where they are emptied, turned and beaten, in order to detach the matter adherring to them.

The bags and the hurdles should be washed at least every twelve hours with boiling water, to which should be added a little salt of soda. It should be the same also with the trays, the plates of the press, and generally all the utensils used in the operations above described. The washing of these should be done with cold lime water.—In some factories where the screw press is used, they are accustomed to slack the press, to put the bags below, to remove the pulp, and then to subject it to a second pressure. This is intended to supply the defect of power, which cannot be otherwise obtained by these presses.

With a hydraulic press, capable of receiving each time thirty bags of twenty-two inches long, and fifteen broad, filled each with an inch and a half thick, the whole weight being about 800 pounds, may be made in twelve hours, ten or twelve pressings, which at the rate of 70 parts of juice for 100 of pulp, will produce from 2,800 to 34,000 litres* of juice.

*Litre is a French measure, which, under the new system of measures, supplants the old pint. A litre of juice would be two pounds, by the above calculation.

INSUBORDINATION—BAD CEMPANY.

Habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undermine so much of what moral and religious iustructions would otherwise effect. The current of paternal interests is setting toward instruction to such an extent as to overate altogether its power—and the immense injury which comes in from such sources as bad company and insubordination, is overlooked and forgotten. What folly, to think that a boy can play with the profane, impure, passionate boys, which herd in the streets six days in a week, and have the stains all wiped away by being compelled to learn his Sunday-school lesson on the seventh, or that children who make the kitchen or the nursery, scenes of riot and noise, from the age of three to eight years, will be prepared for any thing in after life but to carry the spirit of insubordination and riot wherever they go. No: children should be taught, most certainly, but they must also be taken care of.—They must be governed at home, and be kept from contaminating influence from abroad, or be ruined. If parents ask how we shall make our children obey, we answer in the easiest and pleasantest way you can, but at all events make them obey. If you ask, how shall we keep our boys from bad company, we answer, too, in the easiest and pleasantest way you possibly can, but at all events keep them out of the streets. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man: you must govern your children, and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—*Abbott's Lecture.*

From the S. C. Herald.

Letters on the Origin and Progress of Peligan Views in New-England, from a distinguished New-England minister of the Gospel, to one in the South.

LETTER IV.

——— February 21, 1837.

MY DEAR BROTHER:

Dr. Tyler published his Strictures Dec. 1829. He says in his Preface,

"The writer of the following S rictures, is conscious of no unfriendly feelings towards the conductors of tne Christian Spectator; and especially towards the individual who is generally known to be the writer of the Review. He has ever regarded him with the highest respect, and cherished towards him the warmest sentiments of personal friendship. Until recently, he has had the fullest confidence in the general correctness of his theological views. But recent publications, and particularly the articles noticed in the following sheets, have produced the conviction, that in some things he has swerved from the faith of our Pilgrim fathers. Not that he has formally denied any one doctrine of the orthodox system, but, it is believed, that in his statements and explanations, he has adopted principles which will lead, by inevitable consequence, to the denial of important doctrines; and that his speculations will pave the way for the the gradual influx of error upon the American Churches, disastrous to the interests of evangelical religion. Nothing but the fullest conviction of the dangerous tendency of these speculations, and the necessity of some counteracting influence, could have induced the writer to appear, in this manner, before the public. But personal considerations are to be waived, when the interests of truth and piety are concerned."

In prosecuting his object, he in the first place, attempts to correct some errors in regard to the meaning and explanation of terms. He objects to the meaning which Dr. Taylor attaches to the term *regeneration.* He uses it to denote "that act of the will or heart which consists in preference of God to every other object;" making it of course, an act of the sinner, and not exclusively the work of God. He objects also to the distinction which Dr. Taylor makes between the popular and theological use of the term *regeneration.* In the popular sense, Dr. Taylor supposes it to denote a proscess, or series of acts and states of mind, and to include all those acts which constitute, using the means of regeneration. He objects also to the sense in which Dr. Taylor uses the term selfishness. According to him, selfishness consists not in a supreme regard to our own happiness, but in the love of the world, or in preferring the world to God, as our portion or chief good. He makes a distinction between selfishness and self-love, and supposes that the former may be suspended in the unrenewed heart, and that the sinner, influenced by the latter, may use the means of regeneration with motives which are neither sinful nor holy. An ultimate regard to our own happiness, according to him, is not selfishness, but self-love, a principle by which all moral beings of whatever character, are actuated. He says, indeed; "Of all specific voluntary action, the happiness of the agent, in some form, is the ultimate end;" thus confounding as Dr. Tyler shows, all distinction betwen holiness and sin, making both proceed from the same principle of action.

In regard to the suspension of the selfish principle, Dr. Taylor asks, "But how is the selfish principle suspended? Is it suspended by the interposition of God, or by an act of the sinner? Not by the interposition of God, for, if I understand the Review, he supposes that those mental acts which constitute using the means of regeneration, precede the act of divine interposition. Besides, if God by an act of his grace, suspends the selfish principle, what is this but regeneration? Does the sinner while under the control of supreme selfishness, and consequently from a selfish motive, resolve not to be selfish? This would seem to represent selfishness as divided against itself, 'an absurdity sufficiently palpable to silence even jewish cavilling.' Is the selfish principle suspended without any act of the mind? What is the cause of this wonderful phenomenon? Or has it no cause? Is it an accident which may, or may not happen, and which, nevertheless must happen in regard to every one of the human race before he can be regenerated?"

He elsewhere shows that there is not, and cannot be, any such thing as the suspension of the selfish principle in the unrenewed heart.

"It is admitted," he says, "that there is no holiness in man antecedent to regeneration. Consequently, there is no love to God, and no true benevolence. By what principle, then, is the sinner actuated? By self-love, it is said. But is it possible that the sinner while destitute of love to God, and of every spark of genuine benevolence, should love himself at all, and not love himself supremely? What other object does he regard more than self? Not God, nor the happiness of the universe. What other object does he regard at all? Nothing, except as it tends to promote his ultimate end, viz. his own happiness. This is his sole object of pursuit. This fills all his eye, and engrosses all his thoughts and all his purposes. To this he is supremely devoted. Consequently he is supremely selfish. It is impossible to conceive of a being more so. Every moral being destitute of benevolence, and actuated by self-love, is necessarily a selfish being. According to this supposition, self-love is the governing principle of his mind, and if this does not constitute selfishness, it is impossible to conceive of any thing which can constitute it. To suppose therefore, selfishness to be suspended in the natural heart, and self-love to exist and operate, is to suppose an absolute impossibility. If one is suspended, the other must be also."

After exhibiting fully Dr. Taylor's theory, Dr. Tyler proposes seven queries, which are intended to present in a single view its legitimate consequences. His first query is, "Whether according to Dr. Taylor's representations, regeneration is not a gradual and progresslve work?" The 2nd, "Whether the theory in question does not involve the inconsistency of supposing that the heart is changed antecedent to regeneration?" The third, "What becomes of the sinner's conviction of sin, while using the means of regeneration?" The fourth, "Whether the theory in question, does not dispense with the necessity of divine influence in regeneration?" The fifth, "Whether Dr. Taylor does not represent the sinner as laboring under a natural inability to do his duty?" The sixth, "Whether he does not, in effect, deny the doctrine of sovereign and distinguishing grace?" The seventh, "Whether this theory, if drawn out in detail, and inculcated by the teachers of religion, has not a direct tendency to stifle conviction of sin, and produce spurious conversions?"

The strictures were reviewed in the Christian Spectator, by Dr. Taylor. Dr. Tyler published a vindication of the strictures. There was a very brief notice of the vindication in the Spectator, with an intimation that it might be followed by a more extended review. But that review has never appeared.

To give you an idea of the impression made upon some minds by this discussion, I quote the following extract from a letter of Dr. Porter, dated Charleston (S. C.) May 1, 1830.

"A letter from brother Stuart, soon after I left you, had this passage, "Dr. Tyler has published his pamphlet which has made an end of the matter as to brother Taylor's regeneration by self-love—a full end. There is no redemption. All the fog is blown away, and we have at last, a clear and sheer regeneration of the natural man by himself, stimulated by self-love, made out to be the scheme of brother Taylor. There is no getting aside of it." I quote this because it accords so perfectly with my own views, & because brother Stuart has been claimed by Dr. Taylor, as on his side." I take it for granted that Professor Stuart can have no objections that the above extract be seen, because it perfectly accords with what he has expressed in conversation to many individuals and because I presume he is willing that his views should be known; especially since the influence of his name has been so extensively employed to give sanction to sentiments, which he not only does not believe, but rejects with abhorrence.

In the same letter from which the above is extracted, Dr. Porter thus speaks of the reply to Dr. Tyler's strictures, "On returning to this city, I find in the Spectator for March, Dr. Taylor's review of Dr. Tyler's strictures, and though I can hardly say I am disappointed, I am troubled in spirit at the character of this review. I am sorry to see a temper in some respects so exceptionable. Indeed, I am completely nonplused to see what Dr. Taylor would be at. He began writing avowedly to correct what he thought common errors of our theologians: and next he supports his own views ing in sentiment with himself. If Dr. Taylor is radically wrong, it is a great evil. If he is right, and yet uses language, so as to lead others wrong in their own system, or wrong in their views of his, it is still a great evil. What can be done with a man who will turn upon you at every corner, with "you mistake my meaning?" I answer, let him be candidly, kindly, and solemnly pressed farther. His views of self-love cannot stand inquiry. His true benevolence—love to God—in its most elementary form, is what? Regard to one's own happiness. Fuller in his "Gospel its own witness," shows this to be an infidel sentiment; and Smalley shows that satan is innocent, if an ultimate regard to self, is no sin."

In his published letters on Revivals of Religion, Dr. Porter has some excellent remarks on this subject. I have room only for a short extract. After quoting two or three passages from Dr. Taylor's Treatise on the means of regeneration, he says, "This language certainly is not so precise as one could wish, but it seems unavoidable to understand it as meaning; that regard to his own happiness is the primary and proper spring of action in every man; that his moral character is determined solely by the object of his choice, or his estimate of his own interests as correct or incorrect; that if he chooses the world as his chief good, from self love, he is an unholy man; but if he chooses God from self-love, he is a regenerate man. And by that voluntary act, in which he first prefers God to the world, from regard to his own interest, he becomes regenerate. Any man may use language so as not to express his own meaning. But deliberately to admit that self-love must be the primary ground of moral affection, is to supercede all intelligent discussion, about *regeneration*, or any of the kindred doctrines of grace. This one principle sweeps the whole away. There remains no radical distinction of character betwen the saint and the sinner. The most depraved individual on earth, or even among apostate spirits, doubtless is the center of his affections. And though he may have perverted views of his own interest, he means notwithstanding to act, and does act, from a primary regard to himself. And if this is the highest principle of action to a holy being, then an angel and a devil stand on the same ground as to moral character; (in other words) there is no distinction between holiness and sin. Besides, this theory would split the moral system into as many jarring parts with as many centres of "primary" affections as it contains individuals. It would set every moral agent at variance with every other moral agent, and with God himself. Whereas the simple precept, "Thou shalt love the Lord thy God with all thy heart"—sets up another standard in every bosom. It establishes a common centre of moral affection to the universe of moral agents, and binds the hearts of all to each other, and to the throne of Jehovah."

I have made free use of the thoughts of Dr. Porter, because he was extensively known and highly esteemed at the South; and because, in his theological views, he may be regarded as a fair representative of a large portion of the ministers of New England. I propose in my next letter, to give you some account of the controversy between Dr. Woods and Dr. Taylor.

Your's very Affectionately,

FEMALES OF FRANCE, STYLE OF BEAUTY, &c.

From Cooper's "Gleanings in Europe."

Although female beauty is not common in France, when it is found, it is usually of a very high order. The sweet cherub-like, guileless expression, that belongs to the English female face, and through it, to the American, is hardly ever, perhaps never, met with here. The French countenance seldom conveys the idea of extreme, infantile innocence. Even in the children there is a manner, which, while it does not absolutely convey an impression of an absence of the virtues, I think leaves less conviction of its belonging to the soul of the being, than the peculiar look I mean. One always sees woman, modest, amiable, spiritual, feminine and attractive, if you will, in a French girl; while one sometimes sees a young angel in a young English or American face. I have no allusion now to religious feelings, which are quite as general in the sex, particularly the young of good families, under their characteristic distinctions, here as any where else. In this particular, the great difference is, that in America it is religion, and in France it is infidelity, that is metaphysical.

There is a coquettish prettiness that is quite common in France, in which air and manner are mingled with a certain sauciness of expression, that is not easily described, but which, while it blends well enough with the style of the face, is rather pleasing than captivating. It marks the peculiar beauty of the grisette, who, with her litle cap, hands stuck in the pockets of her apron, mincing walk, coquettish eye, and well balanced head, is a creature perfectly *sui generis.* Such a girl is more like an actress imitating the character, than one is apt to imagine the character itself. I have met with imitators of these roguish beauties in a higher station, such as the wives and daughters of the industrious classes, as it is the fashion to call them here, and even among the banking community, but never among women of condition, whose deportment in France, whatever may be their morals, is usually marked by gentility of air, and a perfectly good tone of manner, always excepting that small taint of roueism to which I have alluded, and which certainly must have come from the camp and emigration.

The men of France have the same physical and the same conventional peculiarities as the women. They are short, but sturdy. Including all France, for there is a material difference in this respect between the north and south, I should think the average stature of the French men (not women) to be quite an inch and a half below the average stature in America, and possibly two inches. At home, I did not find myself greatly above the medium height, in a crowd I was always compelled to stand on tip-toe, to look over the heads of those around me; whereas here, I am evidently *un grand*, and can see across the Champs Elysees, without any difficulty. You may remember that I stand, as nearly as may be, to five feet ten; it follows that five feet ten is rather a tall man in France. You are not to suppose, however, that there are not occasionally men of great stature in this country. One of the largest men I have ever seen, appears daily in the garden of the Tuileries, and I am told he is a Frenchman of one of the north-eastern provinces.—That part of the kingdom is German, rather than French, however, and the population still retain most of the peculiarities of their origin.

How different the times are now.—A young English lady, visiting in the family of General Putnam in 1775, thus wrote: My amusements are few. The good Mrs. Putnam employs me and her daughters constantly to spin flax for the American soldiers—indolence in America being totally discouraged."

INDUSTRY.—"There is one precept," says Sir Joshua Reynolds, "in which I shall be opposed only by the vain, the ignorant and the idle. I am not afraid that I shall repeat it too often. You must have no dependence on your own genious. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well directed labor; nothing is to be obtained without it.